648 that others should carry out their part of the bargain. Passions would certainly not have flamed up as they did if it had not been for the Macedonian immigrants in Bulgaria, who exerted themselves to their utmost to incite the Bulgarians against their allies, rejecting every idea of compromise and insisting on the integral attribution of [563] their native country to Bulgaria. It should be remembered that the Macedonians formed a most influential element in the political life of Bulgaria. They occupied commanding posts in all the branches of the administration and in the army, in which were some 800 officers of Macedonian origin, while the number of those who enlisted for service in the war against Turkey reached 15,000. They had always carried on a persistent propaganda in favour of involving Bulgaria in a war for the liberation of their country and the most arduous task of Bulgarian governments has been to bridle their attempts to brew trouble with the suzerain Power in Macedonia. Fanatically inspired by the idea of liberating their native country, they were utterly deaf to all counsels of prudence. Having been driven away from their native land their sole aspiration was to see it liberated so that they might return to it. Their uncompromising spirit may be gauged by the attitude of D. Rizov (the Bulgarian diplomatic agent in Rome at the time, and later nominated to the same post in Berlin), which is revealed in the Report of the Parliamentary Commision of Inquiry, vol. I p. 455. He wired to Gueshov on April 25, 1913, not to concede anything to the Serbs and repulse them to the north of the Shar mountains even though this was to be achieved through a war with both Serbians and Greeks. Other Macedonians did not hesitate to threaten both Danev and Ferdinand with death whenever the former showed himself inclined to accept Russia's arbitration. There were hotheads even among the Bulgarians, like the national poet

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(veil) for women, and the change from the Arabic to the Latin 167
alphabet. 175

These fundamental reforms provoked a schism at
first, and for a long time Mustafa Kemal and his followers were 175
considered infidels by other Moslems. The Bulgarian Government, 563
keenly aware of the potential menace presented by the compact
and numerous Turkish minority, was only too happy to exploit
this schism, which caused the Turks in Bulgaria to turn away
from Ankara and Constantinople.

Bulgaria refused to exert any pressure on the Moslem 659
minority to force it to organize its social and religious life 175
along the lines advocated by the Kemalists. The Moslems were 563
left entirely free to keep the Sheriat and the Arabic alphabet. 795
Nothing was changed in the Turkish clergy and schools in 793
Bulgaria. This was all the easier to effect because the
separation of the Church and State, which is the core of the
Kemalist reforms, had long been realized in Bulgaria by the
very fact of the establishment of the Christian Bulgarian
State side by side with an ethnically foreign Moslem minority.

Left entirely to itself, this minority, whose
nationality and religion have always been scrupulously respected,
organized itself on the basis of the Sheriat, which governed
every phase of its civic and religious life, particularly in
matrimonial matters - marriage and divorce (i. e., repudiation
of the wife by the husband), as well as in the matters of
inheritance.

This organization, which developed side by side with

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the Bulgarian State, was maintained by the Bulgarian authorities by means of the institution of the muftis, whose network covered all the Turkish-inhabited regions and which was centered at Sofia in the person of a Great Mufti, elected by the regional muftis. The Great Mufti was assisted by a Council elected by all the Moslems in the country. Thus, the Turkish minority not only enjoyed equal political rights with other citizens, but also was provided with a system of self-government concerning all matters regulated by the Sheriat. Such was the privileged position of the great Moslem community, which was able to support a considerable number of mosques (no less than two thousand) and schools (more than one thousand) and to publish several newspapers in its own language.

The Kemalists were extremely dissatisfied with this state of affairs. It frustrated the expansion of their reforms beyond the frontiers of Turkey. The Government in Sofia, however, took a firm stand and refused to change anything in the direction desired by Ankara. What was more, the Turks in Bulgaria, being a compact and a large group, were a source of votes for the politicians, who did much to raise their primitive standard of living. Great projects were carried out by the Bulgarian State over several years whose purpose it was to provide drinking water and irrigation for the arid region of Dobrudja (Northeastern Bulgaria) predominantly populated by Turks.

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B. Jewish Minority

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The Jews in Bulgaria numbered about 50,000 and came originally from Spain. Until the last war they lived in absolute liberty and enjoyed all the rights of Bulgarian citizens. The Jewish colony maintained about 30 synagogues, of which seven are in Sofia, three in Plovdiv, two in Pleven, one in Vidin, one in Vratza, etc., and a consistory composed of preeminent men, the most notable of whom was the great Rabbi Dr. Ehrenpreiss (actually residing in Stockholm). For more than fifteen years Dr. Ehrenpreiss made a center of his residence from which Hebrew culture was propagated not only in the Balkans but in Eastern Europe as well.

The Jews not only were not persecuted, but also enjoyed the sympathy of the local population. This explains the fact that, although not numerous, they controlled the greater part of Bulgarian commerce, both domestic and foreign. The relations between Bulgarians and Jews were excellent, and sometimes went even as far as inter-marriage. The wife of the last Bulgarian Minister to the United States, Dr. Mevorah, who is of Jewish descent, is a Bulgarian.

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This harmony was not disturbed even after Hitler's seizure of power in Germany when, under the influence of the new regime in the Reich, national-socialist and fascist groups were also organized in Bulgaria. These groups endeavored, among other things, to incite anti-Jewish feelings among the

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local population. The most active of these groups in that respect was the nationalistic organization "National Defence", under the leadership of a reserve general. Now and then the members of that organization staged a raid on some Jewish shops in Sofia where there lived no less than 20,000 Jews. But these sorties usually provoked by some discourteous act of the Jewish merchants, or of his employees, towards their Bulgarian customers, were ostracized by the government.

The situation changed abruptly at the beginning of World War II when the victories of the German Army in France made Hitler the virtual master of Europe. Bulgaria could not but take into account this change, the more so since her government was obviously inclined toward Germany. King Boris, whose power knew no limit, appointed then to the Ministry of Interior an attorney, none too intelligent, but an ardent Germanophile, who began to apply the national-socialist principles in the country and especially the theory of the purity of the race, which was claimed to be endanged in Bulgaria too. The national-socialists were shocked by the great liberty which the Jews enjoyed in Bulgaria, and openly began to talk of its suppression. Under German pressure, the Bulgarian government began to restrict its Jewish citizens. In December 1940 it sponsored in the legislature and the latter voted a Law on the "Defence of the Nation", which deprived the Jewish citizens of their liberty and made them a lower class of citizens. The Jews were deprived of the right to serve in

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government or public institutions and in the army; the right to own landed property and movie theaters, and the right to publish newspapers or to participate in their publication. The Jews were forbidden to marry Bulgarians or hire Bulgarian maids and the Jewish children were denied admission to Bulgarian schools. Jewish participation in commerce and industry was made proportional to the Jewish population. This was very difficult to establish and resulted, therefore, in numerous abuses. Provision was made for the forcible evacuation of the Jewish population from the capital to the country, so as to remove it from the sight of the Germans, who were preparing to enter Bulgaria. Jewish youngmen, who were forbidden to fulfill their military service together with their Bulgarian fellow citizens, were sent to serve in the labor detachments organized after the first world war when the subsequent peace treaty prohibited universal military training in Bulgaria, and the Bulgarians replaced it with the so-called labor service for the utilization of the conscripts for various public works, mainly road construction. This organization was maintained after the creation of a regular army and still exists. The fact that the Jews were drafted into the labor service did not indicate discrimination. Discrimination consisted of the creation of separate units for the Jews, which, of course, were treated more severely than the others.

Nobody was pleased by this law, inspired by the desire to disprove the reproaches which the Germans were making to the

government, and King Boris, after signing the law, preferred to suspend its application for six months with the hope that events would allow him to abandon it as an unnecessary measure against public opinion. The government confined itself to the mere registration of all Jewish property, movable and immovable. However, when the German Army entered Bulgaria in March 1941, and in April, crushed and occupied Yugoslavia and Greece, anti-Jewish legislation could no longer be deferred. Since King Boris disliked to sign outright discriminatory laws, a law was passed which authorized the Council of Ministers to issue decrees designed to settle the Jewish and related questions. Another law assessed a levy of 20 percent on all property of the Jews. A third law took away from the Jews the concessional pharmacies by obliging them to liquidate their business. (In Bulgaria pharmacies are opened only with a concession from the authorities which give these concessions under strict conditions, and for strictly limited sections of the community under state control.)

Acting on the authority of the powers given him by the legislature, the Council of Ministers established a special Commissariat for Jewish Affairs, which was given extensive powers, and which was placed under the direction of one of the most embittered persons in the country, acting in close cooperation with the German Legation in Sofia. It was this Commissariat which introduced the regime of limitations for the Jews who were required to sell all apartments and houses not used as personal residences; i.e., those which were rented, as well as the stock piles of various articles which they had

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hoarded at the beginning of the war. The Jews were required to entrust the Bulgarian National Bank with all their valuables, stocks, bonds, and insurance policies, and to liquidate their participation in various commercial and industrial enterprises. Property owned by Bulgarian Jews living abroad was simply seized. In the field of liberal professions, only 53 Jews were admitted to free practice, of which 21 were attorneys, 21 physicians, 7 dentists, 3 chemists, and 1 architect; most of them were allowed to practice because they were either decorated war veterans or converts to Christianity. Special identification cards were issued to Jews, and in order to distinguish them from Bulgarians, they were forced to wear on the lapels of their coats a yellow star of David (foreign Jews and war veterans were to wear red circles). Jewish radio and telephone receivers were often abused by the pro-German part of the population; but they never lost the sympathy of the people who knew that all of this was due to the Germans.

In Macedonia, which was occupied by Bulgarian troops but under German rule, the situation was slightly different. There were not many Jews there; they were assembled in one place, not in a concentration camp, as such a thing did not exist, but in a little town from where the Germans, one night in 1942, deported them without even informing the Bulgarian authorities, and transported them to Poland in closed freight cars.

The Germans could not treat the Bulgarian Jews in the

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same way; but they were determined to deport them with the consent of the government. To this effect they recived the cooperation of the Commissariat for Jewish Affairs and signed with the latter a formal agreement, which was ratified by the Council of Ministers, and according to which the government agreed to hand over to the German Government a certain number of Bulgarian Jews. This agreement was published by the press after a change in the government took place, but at the time it was kept strictly secret. The Jews, however, learned that they were to be sent to the German concentration camps and frenziedly began to look for protection. A spontaneous outburst of protests arose among the Bulgarian population, which had been badly rattled by the passage through the country of the freight trains loaded with the Macedonian Jews on its way to Romania. By the sickening scenes of the conditions of their transportation, the impression made by this action was shocking, and when it was learned that the same fate was reserved for the Bulgarian Jews, the whole country rose in a wave of protests which was expressed in thousands of letters addressed to the Court, imploring insistingly, and some even menacingly, the Head of the State to prevent this shame. The frothing created was such that the King saw himself obliged to emerge from his passiveness and to warn the Germans discreetly, but firmly, that he was not responsible for the order and the peace in the country if they continued this action. The Germans understood the warning and forsook the deportation of the Jews from Bulgaria. Instead, they

deported the Jews en masse from Sofia forcibly to two main Jewish centers in the country, namely, the towns of Pleven and Vratza. There the Jews lived unmolested until the Coup d'Etat of September 9, 1944, when the new government immediately restored them to their former status. Thus, the Bulgarian Jews, although they suffered material and moral damages, were saved from destruction, contrary to what happened in some of the other countries occupied by Germany.

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The new government repealed all anti-Jewish legislation; all the seized or sequestered property was returned to the Jewish owners. A special decree-law was promulgated for "the settlement of the consequences of the revocation of anti-Jewish legislation affecting private property." The Jews were given full satisfaction. This was at the beginning. No laws or decrees were disclosed which would discriminate against the Jews or restrict the exercise of Jewish faith. However, the general program of nationalization of industry and commerce affected strongly the source of livelihood of many Jews in Bulgaria. Once the government had nationalized all the commerce and all the industry of the country, most of the Jews were deprived of the exercise of their trade. Since 1947, they have been emigrating en masse to Palestine. According to a letter from Israel, published in the organ of the Bulgarian National Committee "Free and Independent Bulgaria" of October 28, 1949, there already are 40,000 Bulgarian Jews in Israel, and there are only about 8,000 Jews left in Bulgaria, which are awaiting their turn to leave, with the exception of 2,000 to 3,000 at the most who are

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tied to the Communist Party and the present government. It is, therefore, not to be expected that they will leave Bulgaria. It must be noted, however, that by means of this organized emigration to the State of Israel, the Russians, who are the masters in Bulgaria, have succeeded in sending there a rather large number of communists and they played an important part in that country in favor of a pro-soviet orientation. 563 167

C. Roman Catholic Church

The Roman Catholic Church was one of the most influential although Roman Catholics were not numerous in Bulgaria. Indeed, Catholicism penetrated Bulgaria as early as the XVII century. It did not come directly from Rome, but through the intermediary of the then powerful Austrian monarchy, which sought to expand into Southeastern Europe and which, in order to realize the goals of that policy, was promising the Bulgarian people to liberate them from the Turkish rule at a time when Russia had not yet entered the International arena. 795 175

The pioneers of that denomination were then Bulgarian merchants with connections abroad who often visited the Dalmatian port Dubrovnik (Raguza), an important cultural center at the time. There they were won to the idea of the liberation of Bulgaria with the help of Catholic Austria, an idea encouraged by the Vatican authorities, and they frequented Vienna and Rome for political conferences. Such merchants came mostly from the small but rich town Tchiprovtsi, in the present region of Vratsa,

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where many Bulgarian children of Southern Macedonia found asylum, especially after the great insurrection of August 1903. After the Balkan War, which Bulgaria fought for the liberation of her national territories of Macedonia and Thrace from Turkish rule, but which ended disastrously for her, these two important centers of education for the Bulgarian youths were suppressed, the school buildings and their grounds having been seized by the Greek and Serbian authorities, which likewise forced all other Bulgarian schools under their jurisdiction to be closed. This brutal occupation was resented by the local population, and many disgraceful scenes took place, such as the suppression of the school in Palortzi. The order stated that instructions be changed from the Bulgarian to the Serbian language; Father and Sister Aloati declared that when they established the school, they had found nothing but Bulgarian children in that region and that, for this reason, they could not fail in their duty to teach these children in their own Bulgarian language. This courageous declaration was unanimously supported by the students, who declared that they were Bulgarians and that they had no desire to learn the Serbian language. The order to change the language which was repeated several times was not carried out. One day a detachment of Serbian police invaded the grounds of the school with the official notice that either the curriculum was going to be Serbianized, or the school was to be evacuated immediately. The teachers and students remained firm in their attitude and preferred

exile to renunciation of the Bulgarian character of the school. With their few belongings that they managed to salvage, they sought refuge in Bulgaria.

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The Uniate movement did not expand after the establishment of the Exarchate in 1871 and the creation of a Bulgarian State in 1879. The towns of Adrianople and Kukash were devastated and almost destroyed by the Balkan wars of 1912 and 1913. Turkey and Greece soon thereafter expelled most of the Bulgarian population of these regions. The Uniates among them were dispersed throughout Bulgaria and disappeared as an organized religious community.

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Between the two world wars a powerful Catholic action was begun by Italy in the Balkans and particularly in Bulgaria. This action was carried out by a special religious organization called "Pro Oriente". It did not, however, pursue religious aims but pure Italian propaganda and there is beyond the scope of this report.

The foreign denominations, however, have even enjoyed the greatest freedom in Bulgaria, this freedom being consecrated by the Constitution itself (see supra) and were under the supervision of the Ministry of Foreign Affairs which also took care of the ecclesiastic affairs of the Bulgarian Church. The Constitution of 1879 had created in this Ministry a bureau in charge of the denominations.

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The need for a special law for the foreign denominations was not even felt under the pre-war regime. Such a law was not

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2. The census made by General Charpy, Governor general of Western Thrace from 1918 until 1920, respectively by the Allied occupational forces in Western Thrace, in March 1920. This census was incomplete, because it was made when the Bulgarians were fleeing from their native places and the Greeks were bringing in their „refugees" instead. 162

Bulgarian Christians		69.154
Bulgarian Moslems		11.739
Bulgarians total		80.839
Turks		73.220
Greeks		51.706
Others		6.803
	Total	212.622

In spite of the unfriendly attitude and behaviour of the French chief in command of the East, Franchêt d'Eperey, towards anything that was Bulgarian, the sympathies were still with the Bulgarians. This is what Paul Roussel, the Allied Financial Director of the region, brought to the knowledge of Franchêt d'Eperey: „Two peoples contend the future of this country, if we leave aside the Turks, who are to return to the land of their origin... There is nothing left, of what we admire of their past, in the present-day Greeks... There is no doubt that the future belongs to this youthful and sturdy people, the Bulgarians, who are gifted with the rare capacity for work, honesty and saving." 563

34. The Spirit of the Bulgarian population and the Terror Exercised over it. The terror exercised over the Bulgarian population in Western Thrace after the Balkan War, during 1913 and 1914, was in no way less cruel than the one applied in Macedonia. Thousands of schemes were engineered to expel this population from its native lands. Numerous documents show us how bold and enlightened the spirit of this population was in the time of the Turkish domination, however. The Bulgarian peasant population around the city of Drama wanted to have their own Bulgarian bishop and they sent away the Greek bishop of Drama in 1872. The Greek bishop in Drama reported to the Patriarchate;

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 [Western Thrace]

563 „The Bulgarians are simply wild in the region north of Drama... In all that region the language of the people is Bulgarian and this helps greatly the plans of the Bulgarians. Whole districts, belonging to the Drama eparchate and some communities, seceded to join the exarchate.[1]) But the Lord of truth and justice is more powerful than people, armament, fire and death."

So spoke this pastor and went on to say how he betrayed Bulgarian rebels of the same region to the Turkish authorities: „The soldiers put on fire the house in which the bandits were found and all were going to perish, had they not escaped by the roof of the house... With daggers in their hands and firing at the royal soldiers... they fled to the mountains. Here are the results: in the village of Volak[2]) (I do not know how that was allowed) the church services were done formerly in turns, one day in Greek and one day in Slavic, by ours and by schismatics. Immediately after that, I forbade these alternating services and now we officiate only in Greek. Half of the school was in the hands of Bulgarians, but now it is completely in the possession of the Orthodox (the Greeks). But what is most pleasing (says this naive Greek bishop) now is that all of them bow to the Patriarch and so our God is established firmly in the whole district", and ends his letter „and may the Lord, who comforts the meek, comfort and relieve us, Amen". The same Drama bishop writes: „We were greatly surprised and grieved when we learned to-day that in the holy church of your village[2]) the chanter Christo sang from Easter until to-day in Bulgarian, regardless of the fact that the whole village had accepted orthodoxy, in accordance with the sacred and divine instructions and orders of our confession. These things are forbidden and we command you to discontinue from to-day on this confused and arbitrary behaviour of the chanter or otherwise we will punish him severely even with the help of the state authorities. May the Lord's mercy be with you!" Let us quote the contents also of a letter addressed to a village by the Greek vicar in Drama. It is a gem of Greek Church impertinence and characterizes the whole period of church bar-

[1]) The Bulgarian National Church.

[2]) Volak, a purely Bulgarian village.

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barism. „We warned you in our recent letters, by order of our respected bishop, that you were to employ only the Greek language in the holy church of your village, as this is the language sanctified by the apostles and our holy fathers, and the language in which the holy and grand name of our Saviour should be glorified. Our letters and our recommendations, however, seem to have been disregarded by some of your people, who dare use the Bulgarian language in the church services. We are duty bound to give you strict instructions and to require that you should not allow any more like profanation of the holy service and liturgy. The Bulgarian language is not recognized by the church, on the contrary, it is forbidden and rejected by the Holy Synod and by the Great Christian Church..." (November 10, 1903). 563

A country Greek woman teacher wrote to the bishop: „Yesterday I sent the country guard of Pleven[1]) to fetch the three boys who refused to come by order of their parents. The same negative answer was received from Egri-Déré. I am left with only two girls and am at sea as to what to do. I don't doubt that you at least would send me two comforting words." (September 19, 1911.[2])

We found it appropriate to draw attention to the above letters and information, which, though coming from only one of the Bulgarian districts (that of Drama), would be sufficiently instructive of the methods which all Greek church authorities applied throughout the Bulgarian lands.

35. A Comparison Between Bulgarian and Greek Schools, 1904.

The noted French writer, Victor Berard,[3]) who is a friend of the Greeks, reports the following: „It would be sufficient to compare the Bulgarian schools in Macedonia to the other schools there, in order to notice the difference immediately. The Greeks, who 563 871

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[1]) A purely Bulgarian village in the county of Drama.

[2]) Georgieff & Shishkoff, La Macédoine Orientale du Sud. II. Recherches et documents, 1918; Philippople.

[3]) Victor Berard, Pro Macedonia, Paris, 1904, p. 40; cf. D. Misheff Die Wahrheit über Makedonien, Bern, 1918, pp. 37-38.

[Western Thrace]

563 have applied our old methods in training the students of their secondary schools in that literature and non-partizan culture,
871 which gave France the „honest" men of the 18th century, have filled to-day the Greek museum with babblers and politicians, physicians, deputies, ministers and lawyers. The curriculum of the Bulgarian gymnasias (high schools) in Macedonia is entirely different. The Bulgarian high schools give the Macedonians useful knowledge in the letters and sciences. They train them to know the present day world and to take account of actualities. They make them citizens of the 20th century, who are able to take care of themselves and to do justice and service to their own country.

„One single visit to a Bulgarian and to a Greek school will bring out the difference. In the first school the student handles a test tube, in the other he breaks his head over Demosthenes and the fallen warriors of the Marathon battlefield.

563 „The Greeks despise the Macedonian Bulgarian students in the same manner, like our gentlemen „classics" in our liceums used to despise the modern workers at one time. The Greek considers the Macedonian still as a slave and this awful contempt will continue to embarass the future of the Hellens for a long time.

„The Greeks assume an eternal monopoly on the culture and ideas of the East. They consider themselves the sole fighters for civilization and success and imagine themselves to be the only support of Europe against Asia. They see Bulgaria as she was 25 years ago: the competitor of the Cossack and the carrier of ignorance and barbarism. Obsessed by this imaginary right of monopoly, they entertain most delightful hopes... and when friends of theirs (among whom I have the right to consider myself) advise them to take note of Bulgarian culture and of the idea of Macedonia, they should not shrug their shoulders or raise offensive objections. If you talk to an Athenian about Bulgarians (and this I know from personal experience) without applying the contemptuous adjectives of „rough" and „wild", he would think that you were either a „Bulgarophile" or that you were bribed."

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[Western Thrace]

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36. Greek Atrocities Committed against the Bulgarians during 1920-1940. The Bulgarian population began to flee, as soon as the Greek occupation took effect in 1920.[1]) This exodus was justified because of the application of the Greek methods of imprisonment, beating,

Fig. 10. After the occupation of Western Thrace by Greece in 1920, the Bulgarian population, which constituted the majority of the inhabitants of the District, was subjected to an outrageous persecution, banishment and forced expatriation. The above map, borrowed from E. von Seidlitz'sche Geographie, II. p. 757, shows the artificial increase of the population of Western Thrace during 1920—1928 due to this fatal displacement of population. This displacement, however, did not push forward the economic life of this country. On the contrary the economic situation there became extensive, because the Greeks are generally neither agricultural nor cattle raising people like the Bulgarians who are the basic population of the province. D = Dedeagatch, K = Kavalla, Ko = Gjumurdjina, Dr = Drama, Sal. = Salonica.

[1]) After the Peace Conference of San Remo, 19-26. IV. 1920.

563 167 banishment and economic spoliation against the Bulgarians. It brought them misery, sickness and death. This is a long story and space prevents us to tell it even in brief on this occasion (Fig. 10).

Bulgarians were exiled to the islands of Crete, Milos, Citera, Mitilene and Chios and to some parts of the Greek main land. Nearly 25,000 Bulgarians were banished in this manner. Many of them died of hunger and distress — particularly old people and children. Two hundred persons died in the village of Domus-Déré. Those who were lucky to return alive found their villages ruined and pillaged. Colonel Korf and Major Deroover, who were delegates in the mixed Bulgarian-Greek Commission on expatriations, reported: „Those who were sent to exile formed lines, which continued for weeks, during the months of February and March of 1923. The expatriation from each village was effected without delay. The unprepared villagers started on their jorney without any personal effects, abandoning their property and their crops. About 15,000 to 20,000 families were thus exiled to the islands and Thesally. To save themselves from exile many took refuge in Bulgaria ... Banished Bulgarians, who managed to survive, were brought back from the islands and from Thesally in the fall of 1923. Their condition was destitute and lamentable. They pleaded that Bulgaria should open her frontiers and accept them on her territory, because they found their homes empty and were dying of hunger and cold."

727 563 **37. Modern Greek Cruelties.** Basil II Vulgaroctonos or the „Slayer of Bulgarians", in 1014, bored the eyes of 15,000 Bulgarian captives and left, for each group of 100, one single eyed guard to lead them. Greek cruelty towards anything that savours of Bulgarian, has not diminished since that time. Because of the generally milder and more humane attitude of the world of to-day, Greek cruelty should appear to have been softened a bit; but this really is a delusion, because, on the contrary, the Greeks manifest now a days the same inclinations.

The investigation made by a commission of the Carnegie Endowment after the mutual accusations of cruelties after the Balkan War, 1912-1913, has furnished us with an abundant evidence of Greek cruelty, which explains the Bulgarian depopulation of Western Thrace. We find the following in the intro-

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duction to the repport of this investigations whose acting Director was Nicolas Murrey Butler: [1])

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„The circumstances which attended the Balkan Wars of 1912 and 1913 were of such character as to fix upon them the attention of the civilized world. The conflicting reports as to what actually occured before and during these wars, together with the persistent rumors often supported by specific and detailed statements as to violations of the laws of war by the several combatants, made it important that an impartial and exhaustive examination should be made of this entire episode in contemporary history... It was with this motive and for this purpose that the Division of Intercourse and Education of the Carnegie Endowment for International Peace constituted in July, 1913, an International Commission of Inquiry to study the recent Balkan Wars and to visit the actual scenes where fighting has taken place and the territory which has been devasted...[2])

We give the following extract from the repport:

„(p. 103). The Commission regrets that the attitude of the Greek governement toward its work has prevented it from obtaining any official answer to the charges which emerge from this evidence. The broad fact that the whole of this Bulgarian region, for a distance of about one hundred miles, was devasted and nearly (p. 104) every village burned, admits of non denial... No verdict which is based on the evidence collected by the Commission could be more severe than that which Greek soldiers have pronounced upon themselves. It happened that on the eve of the armistice (July 27) the Bulgarians captured the baggage of the Nineteenth Greek infantry regiment at Dobrinishte (Razlog). It included its post-bags...

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[1]) Report of the International Commission to Inquire into the Causes and Conduct of the Balkan Wars; publ. by the Carnegie Endowment for International Peace, Division of Intercourse and Education; publication No 4; Washington D. C., 1914.

[2]) The Presidence of this International Commission was entrusted to Baron d'Estournelles de Constant, Senator of France, who had represented his country at the First and Second Hague Conference of 1899 and 1907; Members of the Commission: Austria — Dr. Josef Redlich, Prof. of Public Law; University of Vienna; Germany — Dr. Walter Schückling, Prof. of Law at the University of Marburg; Great Britain — Francis W. Hirst, Esq., Editor of The Economist an Dr. H. N. Brailsford, journalist; Russia — Prof. Paul Milioukoff, Member of the Douma; United States — Dr. Samuel T. Dutton, Prof. in Teachers' College, Columbia University,

Boykoff, N.A., (no date) 1940 EE1 Bulgaria EE1

727 563 The soldiers' letters require no commentary. Some of the writers boast of the cruelties practiced by the Greek army. Others deplore them. The statements in fact (see Appendix C, No 51) are simple, brutal, and direct, and always to the same effect. These soldiers all state that they everywhere burned the Bulgarian villages. Two boast of the massacre of prisoners of war. One remarks that all the girls they met were violated. Most of the letters dwell on the slaughter of incombatants, including women and children. These few extracts, each from a separate letter, may suffice to convey their general terror:

„By order of the King we are setting fire to all the Bulgarian villages because the Bulgarians burned the beautiful town of Serres, Nigrita, and several Greek villages.[1])

„We have shown ourselves far more cruel than the Bulgarians... Here we are burning the villages and killing the Bulgarians, both women and children... We took only a few (prisoners), and these we killed, for such are the orders we have received... We have to burn the villages — such is the order — slaughter the young people and spare only the old people and the children... What is done to the Bulgarians is indescriptible; also to the Bulgarian peasants. It was a butchery. There is not a Bulgarian town or village but is burned... We massacre all the Bulgarians wo fall into our hands and burn the villages... Of the 1200 prisoners we took at Nigrita, only forty-one remain in the prisons, and everywhere we have been we have not left a single root of this race... We picked out their eyes (five Bulgarian prisoners) while they were stil alive... The Greek army sets fire to all the villages where there are Bulgarians and massacres all it meets. ... God knows where this will end."

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[1]) Cf. ibid, p. 94: „The cases against the Bulgarians which remains after critical examination of the evidence relating to Dexato, Serres and Demir-Hissar is sufficiently grave. In each case the Bulgarians acted under provocation and in each case the accusation is grossly exagerated, but their reprisals were non the less laxles and unmeasured. It is fair, however, to point out that these three cases, even on the worst view which may be taken by them, are far from supporting the general statements of some Greek writers, that the Bulgarians in their withdrawl from southern Macedonia and western Thrace, followed a general policy of devastation and massacre. They held five considerable Greeco-Turkish towns in this area and many smaller place — Drama, Kavala, Xanthi, Gumurdjina and Dedeagatch. In none of these did the Bulgarians burn and massacre, through some facts of violence occured."

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„These letters relieve us of the task of summing up the evidence. From Kukush to the Bulgarian frontier the Greek army devasted the villages, violated the women, and slaughtered the noncombatant men. The order to carry out reprisals was evidently obeyed. We repeat, however, that these reprisals began before the Bulgarian provocation. A list of Bulgarian villages burned by the Greek army which will be found in Apendix C (No 52) convey some measure of this ruthless devastation. At Serres Bulgarians destroyed 4000 (p. 106) houses in the conflagration which followed the fighting in the streets. The ruin of this considerable town has impressed the imagination of the civilized world. Systematically and in cold blood the Greeks burned one hundred and sixty Bulgarian villages and destroyed at least 16.000 Bulgarian homes. The figures need no commentary."

A large part of the population fled to Bulgaria. Considerable part of them were butchered or drowned in the sea like Bostandjieff, the Secretary of the Salonica municipality and the Vicar of the Bulgarian Archbishorpric at Salonica, the Archimandrite Eulogius. The latter was a highly educated man, having studied at an eclesiastical high school in Austria-Hungary and then in Paris[1]). — The Archimandrite Eulogius lived his last on June 18/July 1.[1])

A witness described the scene of the murder of Reverend Father Eulogius in the following words:[2])

„We were a number of soldiers on board the steamer Catherine. I happened to stand a little apart. The Greek soldiers ordered our people to go down into the hold. When I found myself alone I was afraid of being thrown out of the ship and held my breath. At this moment the Vicar of our Archibishopric, the Rev. Father Eulogius, was brought up and two Greek soldiers having hastily robbed him transfixed him with their bayonets and threw him into the sea. I saw his long black hair floating for some time on the water, and then everything disappeared."

Considerable part of the Bulgarian population was butchered or drowned like Bostandjieff or Rev. Father Eulogius,

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[1]) Ibid. p. 189.
[2]) Ibid. p. 191.

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or interned on the island of Thrakiri and died there in martyrdom.

The town of Kukush (Kikis) and 30 villages of this country were among the inhabitated localities which were rased to the ground. The three villages of Negovan, Ravna and Bogoroditza in the vicinity of Salonica were also burned.

The fact that the main streets of all Macedonian and Thracian towns are named after Basil II, the Slayer of Bulgarians, shows how little the Greek has advanced in the last quarter of a century. There was a street even in Salonica, which was named after King Constantine Voulgaroctonos (Slayer of Bulgarians), who ordered the butchery of Bulgarians in 1914 and the burning of their villages.

38. The Greek „Voulgarophaghi", 1913.

We read in the report of the Carnegie Investigation Commission the following [1]):

„The Greek army went into the war, its mind inflamed with anger and contempt. A gaudily colored print, which we saw in the streets of Salonica and Pireaus, eagerly bought by the Greek soldiers returning to their homes, reveals the depth of the brutality to which this race hatred had sunk them. It shows a Greek evzone (highlander) holding a living Bulgarian soldier with both hands, while he gnaws the face of his victim with his teeth, like some beast of prey. It is entitled the Bulgarophagos (Bulgar-Eater), and is adorned with the following verses:

„The sea of fire which boils in my brest
And calls for vengeance with the savage waves of my soul,
Will be quenched when the monsters of Sofia are still.
And the life blood extinguishes my hate.

„Another popular battle picture shows a Greek soldier gouging out the eyes of a living Bulgarian. A third shows as an episode of a battle scene the exploit of the Bulgar eater."

„As an evidence of the feeling which animated the Greek army these things have their importance. They mean, in plain words, that Greek soldiers wished to believe that they and their comrades perpetrated bestial crueltics. A print seller

[1]) Ibid. p. 95-96.

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who issued such pictures in a western country would be held guilty of a gross libel on its army." (Fig. 11).

Fig. 11. This picture is borowed from the Report of the International Commission (Carnegie Endowment) pp. 96-98 and shows the Greek „Bulgarophaghi" or „Eaters of Bulgarians", as they themselves have given the picture, Bulgarian villages in flames are seen in the background. (1913).

But let us stop at that. The records of the injustices and cruelties, committed for ages against the Bulgarians, are enormous and voluminous. So that we should not think of Bulgaria, like many a casual sentimentalist do, as only the land of the sweet scent of roses. Bulgaria is the land of great trials and tribulations, which need be known to anyone who has

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101 Sofia. According to Broch they start directly on the Serbian frontier, at Kriva Feia, to the east of Varna, and are distinguished from the other Bulgars by their costume (white breeches) and their physignomy. Some observers see in them an ancient Slavified Thracian tribe, the Sapaioi. Thus some people have found in the name of the Ruptsi the former Greek name of Merope, which has lost its first unaccented syllable.

Moreover, the Bulgars of the east call even the inhabitants of Vratsa and of Trun, by the name of Schopi even though they themselves do not use the name. If one were to believe Miletic, it is in the village of Mechka, on the road from Nikopol to Pleven, that the Khrtsoi stop and the Schopi begin. Formerly the Schopi did not cross Isker (now Sibir).

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101 Let us again mention that in the various sections of Bulgaria here exist communes which are called Arnaut, or in other words Albanian (Arnaoutlar), for example in the districts of Varna, Provadia, Razgrad, and Kermen. The inhabitants of these villages are partly of an origin neither Slavo-Albanian nor Greek. They are called the Arnaut because they came from Macedonia, notably from the regions of Kostur and of Voden. Such are the pretended Arnaut of Silistria, 210/ Razgrad, and Bratsigovo. On the contrary, the often repeated thesis which attributes a Slavic origin to the Tsakoniens and to the Mainotes of southern Greece must be considered to be without foundation.

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795 In the northeastern section of Bulgaria live the Gagauz. They are Christians who speak Turkish. A certain number of Gagauz speak Bulgarian and declare that they are Bulgars. Some persons consider them to be the descendants of Turkized Bulgars.

The Gagauz of the coast are settled at Varna and in some communes at Kestrich, Kara-Hussein, Djevizliji, Djaperliji, Ala Klise Giaur Suiutchuk, Eni Kioi, Kavarna, and Biela. The Bulgarian Gagauz are settled in several communes in the outskirts of Varna and of Provadia and especially in the village of Beidaut in the Dobrudja. There is no agreement as to the origin of the Gagauz. Jirecek considers them as the descendants of the Cumaeans, Mochov as the Karakalpak of the Russian chroniclers, Zanetov as the ancient Bulgars of the Volga.

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101 Many Bulgarian Gagauz to be found also in Bessarabia, in the